FATAAWA IBN BAAZ

ABDUL AZIZ IBN ABDULLAH IBN BAZ

RAHIMAHULLAH

(1910-1999)

(THE GRAND MUFTI OF SAUDI ARABIA)

الإمام ابن باز رحمه الله

Roman Script:

Abu Umaimah Owais

THE WAY OF SALAFIYYAH

(The True Knowledge of Islam)

FATAAWAA IBN BAAZ

ABDUL AZIZ IBN ABDULLAH IBN BAZ rahimahullah (1910-1999) [the Grand Mufti of Saudi Arabia]

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

SHAIKH IBN BAAZ rahimahullah se poche gaye kuch sawaalaat aur unke jawaabaat jo fataawaa ki shakal main hain mulahezah farmaayen:

ALLAH KE EHKAAM PAR ETERAAZ KARNE WAALE KA HUKM

SAWAAL:

Aisay shakhs ka kya hukm hai jo kehta ho chunke baaz sharayi ehkaam jadeed taqazoon ka sath nahi de satke lehaza un par nazar sani aur un mein tabdeeli ki zaroorat hai. Is ki misaal waraasat ki taqseem ke barey mein Shariat ka yeh maroof usool hai ke mard ka hissa do aurton ke hissay ke barabar hai?

JAWAAB:

Woh ehkaam jinhein ALLAH TA'ALA ne apne bundon ke liye mashro qarar diye hain aur un ki wazahat Quran Majeed mein ya RASOOLULLAH sallallahu alaihi wasallam ki zabani ahadees mubarikah mein farma di hai. Maslan ehkaam Waraasat, Namaz, Roza, Hajj, Zakaat aur deegar aisay sharayi ehkaam jin par ummat ka ijma hai to kisi shakhs ko un par aitraaz karne ya un mein kami beshi karne ka koi haq

haasil nahi hai' kionke aisay ehkaam sharayiyyah aasar(ahadis-e) NABWI sallallahu alaihi wasallam se le kar qayamat tak MOHKAM SHARYIYAT ka hukm rakhtay hain.

Un ehkaam mein wraasat ke hawale se mard ko aurat par tarjeeh bhi shaamil hai kionke ALLAH TA'ALA ne apni kitaab mein is amar ki tashreeh farmaa di hai aur ulama-e-ummat ka is par IJMA bhi hai, lehaza aisay ehkaam par mukammal aitqaad aur emaan ke sath amal paira hona zaroori hai. Jo shakhs aisay ehkaam ke bar-aks ko, mozoon-tar samjhe, to woh daira-e-islam se kharij hai. Aisay ehkaam ki mukhalfat ko jaaiz qarar daine weala bhi kufr ka murtakib ho raha hai. Is liye ke woh ALLAH TA'ALA aur is ke RASOOL sallallahu alaihi wasallam par motriz(eteraaz karne waala) hai. Binaa bareen Olul-Amr' ki zimmah-daari hai ke motariz ke Musalman hone ki soorat mein usay tauba karne ke liye kahin. Agar woh tauba se inkaar kere to aisa shakhs kufar o irtedaad ki binaa par wajib-ul-qatal hai kionke irshad NABAWI sallallahu alaihi wasallam hai:

من بدل دینهٔ فاقتلوه

"jo shakhs murtad ho jaye usay qatal kar do."(Sahih Bukhari. /wa Musnad Ahmed:1/2, 5/231. /wa Sunan Al-Tirmizi. /wa Sunan Abi Dawod. /wa Sunan Al-Nasaayi. /wa Sunan Ibn Maajah)

Hum apne aur tamaam Musalmanoon ke liye fitnon ki gumrahion aur Shariat-e-Mutahhera ki mukhalfat se salamti ke liye duaago hain.

AURAT KA MARD KO DEKHNA

SAWAL :
Television par ya aam halaat mein aurat ka mard ko dekhna shar'an kya hukm rakhta hai?

JAWAB :
Television par ya aam halaat mein aurat ka mard ko dekhna do haal se khaali nahi.

1)Shehwat aur lutaf andozi se dekhna, to fitnah o fasaad ke paish-e-nazar yeh haraam hai.

2)Shehwat aur lutaf andozi ke baghair dekhna, to ulama ke sahih qoul ki ro se is mein koi harj nahi hai. Yeh jaaiz hai is liye ke Syidah Ayishah raziallahu-anha se saabit hai ke woh habshiyon ko khailtay howe dekha kartin aur RASOOLULLAH sallallahu alaihi wasallam inhen un se chupate aur inhen is haalat par baqi rehne dete .

Neez is liye bhi ke aurtein baazaaron mein chaltay phirtay baaparda haalat mein bhi mardon ko dekhati hain. Is soorat mein agarcheh mard hazraat aurton ko nahi dekh paate magar aurtain inhen dekh rahi hoti hain, lekin jaisa ke hum ne bataya is ki shart yeh hai ke fitnah o shehwat ka wujood nah ho aur agar aisa ho to Television waghera par aurton ka mardon ko dekhna haraam ho ga.

AURAT KA TANG AUR SUFAID LIBAAS PAHEN'NA

SAWAAL:
Kya aurat tang aur sufaid libaas pahen sakti hai?

JAWAAB:
Aurat ka ghair mardon ke samne shaahrahon ya marketon mein aisa tang libaas zaib-tan kar ke jana jo dekhne walon ke liye jism ka akkaas ho manaa hai kyunkay aisa libaas nangay pan ke mutradif aur fitnah angaiz hai. Aisa libaas badi shr'angezi ka bayes ban sakta hai. Agar kisi ilaqe mein safaid libaas mardon ki alamat aur shi'aar ho to is soorat mein aurton ke liye safaid libaas pehnana mardon ke sath mushabihat ki wajah se mana ho ga. Tehqiq NABI sallallahu alaihi wasallam ne mardon se mushabihat ikhtiyar karne wali aurton par laanat farmai hai. Warna mehez safaid libaas pahannay mein koi harj nahi.

AURTON KELIYE AZAAN AUR JAMA'AT ZARORI NAHI

SAWAAL:
College ki masjid mein taalibat namaz ada karti hain, aur ek Talibah imamat ke faraiz saranjam deti hai, kya aurton ka imam ban-na mashro hai?
JAWAAB:
Aurton ke liye azaan aur jamaat mashro nahi hain, yeh sirf mardon ke sath makhsoos hain. WA BILLAHI-TTOFEEQ

ISLAM ME MUSIC KA HUKM

(Music)Gaane sunna haraam aur bura amal hai, iski wajah se dil bimaar aur sakht ho jaate hain, Allah ke zikr aur namaaz se door hojaate hain. aksar ahle ilm ne Allah ta'ala ke is farmaan:

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ﴾

(Surah Luqmaan:6)
"kuchh log fuzool aur be kaar cheezien khareed te hain" se muraad muscqi li hai. Abdullah bin Mas'ood raziallahu-anhu qasam uthhaakar kahte the ke "LAHWAL HADEES" se muraad museqi hai" ager geet ke saath tabla aur sarangi jaise aalaat bhi hon to uski huramat aur ziyada sakht hojaayegi. b'az ulmaa ne kahaa hai ke gaane waale aalaat ke saath musegi ki hurmat par ittefaaq hai. lehaaza isse door rahna zaroori hai.Nabi Kine farmaaya:

((لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ))

"Meri ummat men aise loge honge jo zina, resham, sharaab aur museqi ke aalaat ko halaal samajh lenge."(Sahih Bukhari Kitabul Ashribah, Hadis N.5590)

Main aap ko qur'an aur "Noor Al'ad-Darb" (saudi arab radio se is naam se deeni program nashr hote hain urdu mein us naam ka maana hai "darwaze par roushni" jaisa ke hamare mulk mein "SIRAAT-E-MUSTAQEEM" aur "HAY A'A LAL FALAH" ke naam se radio mein deeni program nashar hote hain) jaise program sunne ki wasiyyat karta hun. in mein azeem fawaayed hain aur aadmi museqi aur gande gaanon se bhi bach jaata hai.

Albatta Shaadi ke mauqe par duf bajaana aur aise geet gaana jaayez hain jin men koyi haraam cheez na ho, haraam ki taraf dawat na ho aur na haraam ki tareef wa tauseef ho. raat shaadi ke moqa par thode se waqt ke liye is ki gunjaayesh hai taake logon ko nikah ka pata chal jaaye aur nikah aur haraam kaari ke darmiyaan farq hojaye yah nabi in ki hadees se saabit hai.(Duf bajaane aur jaayez geet gaane ke jawaaz ki daleel:

((حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، قَالَ قَالَتِ الرُّبَيِّعُ بِنْتُ مُعَوِّذِ ابْنِ عَفْرَاءَ. جَاءَ النَّبِيُّ صلى الله عليه وسلم فَدَخَلَ حِينَ بُنِيَ عَلَيَّ، فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي، فَجَعَلَتْ جُوَيْرِيَاتٌ لَنَا يَضْرِبْنَ بِالدُّفِّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، إِذْ قَالَتْ إِحْدَاهُنَّ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ. فَقَالَ "دَعِي هَذِهِ، وَقُولِي بِالَّذِي كُنْتِ تَقُولِينَ"))

"Khalid Bin Zakwa rahimahullah se riwaayat hai Syidah Rabi Binte Muawwiz Bin Afra'a raziallahu-anha bayaan karti hain, Jab meri rikhsati howi to NABI sallallahu allaihi wasallam tashreef laye aur mere bistar par baithe jaise tum jaise tum mere paas baithe ho, is dauraan hamari choti bachchion ne daff bajana shuro kardiya aur mere aabaa jo Ghuzwaye Badar me shaheed hochuke the unka marsiyah padhne lagin, unme se ek bachchi ne achanak kah diya: hum me ek NABI hai jo un baton ki khabar rakhta hai jo aayindah kal hone waali hain, AAP sallallahu alaihi wasallam ne (unhe rook diya aur) farmaya: ye kahna chod do aur wahi kaho jo pahle kahrhi thin." (Sahih Bukhair, kitab al-Nikah, baab: "باب ضَرْبِ الدُّفِّ فِي النِّكَاحِ وَالْوَلِيمَةِ" Nikaah aur Walimah ke waqt daff bajaana, Hadis No.5147)

Shaadi mein dhol bajaana jaayez nahin. sirf duf (bajaane ka chhota sa aala hai) kaafi hai shadi men laoud speakar ka istemaal aur gande aur lachar gaane gaana thheek nahin, is

ke nataayej intehaayi khatarnaak hain. is mein bade fitne aur musalmaanon ki iza rasaani hai. jaayez geet bhi thode se waqt ke live hone chahiyen kyun ke ziyadah waqt yeh kaam karne se subh ki namaz zaye hojaayegi. aadmi isko waqt par ada nahin kar payega aur yeh haraam hai aur munaafiqeen ke a'amaal men se hai.

NOTE:-
Daff me ghongroo ki jhankaar nahi hoti balke woh music ke baghair saadah hoti.

WAZAAHAT:
1)AAP sallallahu alaihi wasallam ne us ladki ko aisey ash'aar padhne se isliye manaa farmaya ke in ash'aar me woh ladki hudood se aage badh gayi thi aur AAP sallallahu alaihi wasallam par aalime ghaib hone ki baat ki haalaanke yeh sift sirf ALLAH TA'ALA ke saath makhsoos hai.
2)Hadis me Shuhdaye Badar ka zikar hai, aur AAP sallallahu alaihi wasallam ne shuhdaye Badar ki tareef ko pasand kiya hai aur is baat se ye baat bhi saabit hoti hai ke natiya ash'aar son'na jayiz hai shart ye hai ke in ash'aar me shirk aur haraam aur takaabor ka zikar nah ho.
3)Ahle Bidat jis mohabbat ka dawa karte hain woh mohabbat nahi balke AAP sallallahu alaihi wasallam se dushmani hai kion ke ahle bidat ne Quran o Hadis ko jhutlaya hai.

ISLAM ME TASAAWEER KA HOKM

SAWAAL:

Tasweer kashi ke baare mein aap ki kiya raaye hai jabki logon ke anndar yah kaam aam hogaya haj?

SAWAAL:

Insaan aur digar jaandaaron ki tasweer banaane ki hurmat ke baare mein bahut si kutub-e- Ahadees men NABIYE KAREEM sallallahu alaihi wasallam ki ahaadees marvi hain, un mein tasaaweer waale pardon ko phaadne, tasweeron ko mitaane aur tasweer banaane walon par la'nat bhejne aur qiyaamat ke din unke sakht tareen azaab ke mustahiq hone ka tazkirah hai. main is masala ke mutalliq chand ahaadees bayaan karke saheeh aur durust raaye ka zikr karunga.

Abu Hurairah raziallahu-anhu bayan karte hain ke RASOOLULLAH sallallahu alaihi wasallam ne irshaad farmaaya:

((وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي؛ فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً أَوْ لِيَخْلُقُوا شَعِيرَةً))

"Us aadmi se ziyada zaalim kaun hosakta hai jo meri tarh makhloog banaane ki koshish karta hai, woh ek zarrah ya ek daana ya ek jau ka daana to paida karke dikhaye!"(Sahih Mulim, Kitabu: Libaas aur Zeenat, Baab: Jaandaar ki taswee banana aur jo farsh par rondee na jaarahi ho, un tasweeron ko istemaal karne ki mumaniat, neez yeh ke jis ghar me tasweer ya kutta ho us me farishte daakhil nahi hote, Hadis No.2111/101, [Darussalam No.5543], Sahih Bukhari:5953)

Abdullah Bin Masood razillahu-anhu bayan karte hain, RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ))

"Qiyaamat waale din sakht tareen azaab tasweer banaane walon ko hoga." (Sahih Mulim:2109/98 [Darusslam No.5537,5539]. Sahih Bukhari:5950)

Abdullah Bin Omer raziallahu-anhu bayaan karte hain ke RASOOLULLAH Sallallahu alaihi wasallam ne farmaya:

((إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ))

"Tasweeren banaane walon ko qiyaamat ke din a'zaab diyaa jaayega, un ko kahaa jaayega jo tumne banaaya us men rooh daal kar zindah karo." (Sahih Bukhari, kitabul Libaas, Hadi No.5951. Sahih Mulim:2108/97,[Darussalam No.5535)

Abu Juhaifa bayaan karte hain:

((نَهَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ، وَثَمَنِ الدَّمِ، وَنَهَى عَنِ الْوَاشِمَةِ وَالْمَوْشُومَةِ، وَآكِلِ الرِّبَا، وَمُوكِلِهِ، وَلَعَنَ الْمُصَوِّرَ))

"NABIYE KAREEM sallallahu alaihi wasallam ne khoon, kutte ki qeemat aur badkaar aurat ki kamaayi se mana kiya. aap ne sood khaane aur khilaane waale par la'nat farmaayi. isi tarah gudwaane(Goodna/Gudwaana: English me is ko "TATTO" kahte hain, masalan aaj kal ke ladkey aur ladkiyan apne jism par kayi tarah ke designs banwate hain is me permanent aur temporary dono qisam ke hote hain is ko Gudwaana/Tatto kahte hain) wali aur goodne wali, aur sood dene aur lene sa mana farmaya aur tasweer banaane waale par la'nat farmaayi hai."(Sahih Bukhari, Kitabul Boyou, Hadis No.2086)

Syidina Abdullah Bin Abbas razillahu-anhuma bayaan karte hain ke RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ وَلَيْسَ بِنَافِخٍ))

"Jo aadmi dunya mein koyi tasweer banayega to qyaamat ke din use us men rooh daalne ki takleef di jaayegi lekin woh yeh kaam kabhi na karsakega."(Sahih Muslim, kitabul Libas, Hadis No.2110/100[Darussalam No.5541]. Sahih Bukhari:2225)

Ek aadmi Ibne Abbas raziallahu-anhuma ke paas aakar kahne lagaa: "main yeh tasweeren banaata hoon is baare men fatwa irshaad farmaayen," Unhone farmaaya "Qareeb hojaao." woh qareeb huwa to farmaaya "aur qareeb hojaao". woh aur qareeb huwa to uske sar par haath rakh kar farmaane lage main tumhen NABI sallallahu allaihi wasallam se suni huyi hadees sunaata hoon, main ne aap ko farmaate huye sunaa:

((كُلُّ مُصَوِّرٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ))

"Tasweer banaane waale keliye jahannam mein uski har banaayi huyi tasweer ke badle ek nafs paida kiya jaayega jo usko jahannam men azaab deta rahegoa."
(Muslim: kitabul-liboas Waz-zeenati, Hadis No.2110/99[Darussalam No.5540])

NAMAAZ-E-JANAZA PADHNA MARDON KELIYE MAKHSOOS NAHI

SAWAAL:

Aam mushahida hai ke aurtein namaz-e-janaza mein shirkat nahi kartin, kya aurton ke liye namaz-e-janaza padhna mamnoo hai ?

JAWAAB:

Namaz-e-janaza mardon aur aurton dono ke liye mashro hai, kionke NABI sallallahu alaihi wasallam ka irshad hai:

من صلى على الجنازة فله قيراط، ومن تبعها حتى تدفن فله قيراطان، قيل يا رسول الله ! وما القيراطان؟ قال: مثل جبلين عظيمين، يعنی من الأجر [صحيح البخاری وصحيح مسلم]

"Jis shakhs ne namaz-e-janaza padhi usay ek qeraat sawab hai ga aur jo dafan tak is ke sath raha usay do qeraat sawab miley ga, poocha gaya, ya RASOOLULLAH(sallallahu alaihi wasallam)! qeraat kya hain? is par AAP sallallahu alaihi wasallam ne farmaya: do bade pahadon ki tarha yani sawab mein."(Bukhari wa Muslim)

Lekin aurton ka maiyat ke sath qabrustan jana najaaiz hai kyunkay inhen is se mana kya gaya hai. Bukhari o Muslim mein umm atiyah raziallahu-anha se saabit hai ke unhon ne kaha:

نهينا عن اتباع الجنائز ولم يعزم علينا

"Hum aurton ko janazay ke sath jane se rok diya gaya, aur is ki takeed nahi ki gyi"(Sunan Abi Dawod:3167)

Jahan tak namaz-e-janaza padhne ka talluq hai to is se inhen nahi roka gaya, janaza masjid mein ho, ghar mein ho

ya janaza gaah mein, aurtein NABI sallallahu alaihi wasallam ke sath masjid mein janaza padha karti theen.

Baqi raha masla ziyarat-e-qbor ka to yeh janaze ke sath jane ki tarh mardon ke sath khaas hai. Is liye ke ya RASOOLULLAH sallallahu alaihi wasallam ne qabron ki ziyarat karne wali aurton par laanat farmai hai aur is ki hikmat yeh hai ke un ka maiyat ke sath qabrustan tak jana aur qabron ki ziyarat karna baais fitnah hai. WALLAHU-A'ALAM

Neez isliye bh ke RASOOLULLAH sallallahu alaihi wasallam ka irshaad hai:

ما ترکت بعدی فتنة أضر علی الرجال من النساء

"Maine mardon keliye aurton se badh kar koi fitnah nahi chorra."(Rawaho Tirmizi fi Kitab-ul-Adab) WABILLAHI-TTOFEEQ

SHADI KELIYE MONAASIB UMAR

SAWAAL:

Aurton aur mardon ke liye shadi ki mozo umar kitni hai? Kionke baaz ladkiyan apne se barri umar ke logon se shadi nahi kartin, isi tarha baaz nojawan apne se badi umar ki aurton se shadi nahi karte, jawab se aagah farmaen. Jazakumollaho khaira.

JAWAAB:

Nojawan ladkiyon ko meri naseehat hai ke woh is binaa par mard ko mustard nah karen ke woh un se das bees saal ya tees saal bada hai, yeh koi maqool uzr nahi hai. RASOOLULLAH sallallahu alaihi wasallam ne Syidah Ayishah raziallahu-anha se shadi farmai to is waqt AAP sallallahu alaihi wasallam ki Umar terappan(53) baras thi jabkay Syidah Ayishah raziallahu-anha abhi nao(9) baras ki umar ko pahonch payi theen. Badi umar nuqsaan dah nahi hai. Mard ka aurat se bada hona ya aurat ka mard se bada hona chandaan qabil harj nahi hai. Nuzool-e-wahi se qabl RASOOLULLAH sallallahu alaihi wasallam ne Sayida Khadija raziallahu-anha se shadi farmai to is waqt un ki umar chalees(40) baras thi jabkay AAP sallallahu alaihi wasallam ki umar pachees baras thi yani Khadija raziallahu-anha RASOOLULLAH sallallahu alaihi wasallam se pandrah(15) baras badi theen. Woh log jo radio aur television waghera par guftagu kar ke logon ko shadi ke waqt umar ke tafawut se nafrat dilaya karte hain to yeh sab kuch ghalat hai, inhen aisi baton se parhaiz karna chahiye.

Shadi ke baray mein jo kuch zaroori hai woh yeh hai ke aurat naik aur apne liye mozoon khawand ka intikhab kere aur agar woh umar mein is se bada ho to bhi shadi ke liye amaada ho jana chahiye. Yahi hukum mard ka hai ke woh naik, pakbaaz aur munasib biwi talaash kere aur aisa rishta muyassar aa jane par umar ke farq ko bahana bana kar shadi se guraiz nah kere. Haan yeh zaroori hai ke dono fareeq jawan hon aur bachay paida karne ki umar mein hon. Mukhtasar yeh ke umar ko bahana nahi banana chahiye, agar mard ya aurat naik hon to umar mein tafawut ko aib

nahi samjhna chahiye. ALLAH TA'ALA tamam musalmanoon ke halaat ki islaah farmaiye. AAMEEEN

NIKAH KELIYE MUNASIB RISHTON MEIN DERI NAHI KARNI CHAHIYE

SAWAAL:

Ek rivaaj sa ban gaya hai ke ladki ya is ka baap ladke walon ki taraf se mangni ka pegham is uzr ki binaa par radd kar dete hain ke abhi ladki ko saanwi ya university ki level tak taleem mukammal karni hai ya usay mazeed chand saal zair-e-taleem rehna hai, is tarha baaz ladkiyan tees baras ya is se bhi zaayed umar tak pahonch jati hain. Is baray mein sharayi hukum kya hai, aap inhen kya kehna chahain ge?

JAWAAB:

Tamam nojawan ladkon aur ladkiyon ko hamari naseehat hai ke asbaab-e-zawaaj muyassar anay par foran shadi kar leni chahiye, is liye ke NABI sallallahu alaihi wasallam ne farmaya:

يامعشر الشباب من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر وأحصن للفرج، ومن لم يستطع فعليه بالصوم فإنه له وجاء [متفق عليه]

"Aye nojawano! tum mein se jo shadi ki taaqat rakhta ho woh shadi zaroor kere, is liye ke shadi baais-e-sharam o haya aur baais-e-ismat hai, aur jo koi shadi ki taaqat nah rakhta ho to woh rozay rakhay ke woh jawani ke jazbaat ko control karne ka baais hain."(Muttafiqon alaih - Bukhari / Muslim)

Dosri Hadis main hai:

إذا خطب إليكم من ترضون دينه وخلقه فزوجوه، إلا تفعلوا تكن فتنة في الأرض وفساد كبير [سنن ترمذی بسند حسن]

"jab tumhe aisa shakhs nikah ka pegham day jis ke deen aur akhalq ko tum pasand karte ho to usay rishta day do, agar tum aisa nahi karo ge to zameen mein fitnah aur bohat bada fasaad barpaa ho ga."(Sunan Al-Timizi, is ki sanad Hasan hai)

AAP sallallahu alaihi wasallam ka ek aur irshaad hai:

تزوجوا الولود الودود، فإني مكاثر بكم الأمم يوم القيامة [مسند آحمد وصحيح ابن حبان]

"zyadah bachon ko janam dainay wali aur mohabbat karne wali aurton se shadi karo tehqeeq mein tumhari wajah se qayamat ke din fakhr karoon ga."(Musnad Ahmed / wa Sahih Ibn Hibban)

Shadi is liye bhi jaldi karni chahiye ke is mein be shumaar maslihaten hain jin se NABI sallallahu alaihi wasallam ne aagah farmaya hai. Maslan yeh ke is se nigah jhuk jati hai, izzat o aabaroo mehfooz rehti hai aur afraad millat-e-islamia ki kasrat hoti hai aur badi kharabion aur un ke bhayanak nataij se tahaffuz o salamti ki zamanat fraham hoti hai waghera waghera. ALLAH TA'ALA tamaam musalmanoon ko is baat ki tofeq ataa farmaiye jis mein un ke deeni aur dunyawi umoor ki durusti ho.

BESHAK ALLAH SON'NE WAALA AUR DUAON KO QOBOOL KARNE WALA HA